

Vnto those

## PEOPLE

Who are called

## BAPTISTS,



**F**riends, in tender love to your souls is my soul drawn forth, for I see there is a zeal among you, but is your zeal according to knowledge, whilst many of you are professing, preaching, praying and worshipping, and yet stumbling at, and contending against that in which alone all Worship, Prayers and Sacrifices is accepted in the sight of God? therefore this is the word of truth which I testify unto you, that except your Worship, Prayers and sacrifices do proceed and come from a measure of him in you who is the light of the world, in whom alone the Father is well pleased, you are but warming your selves at your own sparks which you have kindled, for which you must receive of the Lord a lying down in sorrow: Therefore ye who are crying out of deceit and delusion; I say, be not deceived, for God will not be worshipped or served but with his own seed onely; therefore weary him not with that which is yours, and take heed of rejecting or slighting that measure of his own seed which he hath given you to serve him with, even that in you which moves contrary to the world, and breathes after the Fountain from whence it came, that which searcheth the heart, yea, the

secrets therein, and makes manifest the deceit and hypocrisie thereof, this is the seed of the kingdom in you, which is like a grain of mustard seed, and this is the grace of God which bringeth salvation, and hath appeared unto all men for this end, to lead out of the dark paths of sin and death and this is the light which shines in the dark heart of man, but the darknesse comprehends it not; but men loves the darknesse rather then the light, because it makes their cruel deeds manifest: and are not many of you strangers to this light, having your hearts vailed over with thick darknesse, whilst you are professing and reading the Scriptures, and yet are questioning where they declare of, or direct to a light within? Oh how hath the God of this world blinded the eyes of many, who are stumbling at that which is given them to lead out of darknesse, even that sure word of Prophecie, unto which you might do well to take heed, as unto a light that shines in a dark place, untill the day dawn, and the day-star arise in your hearts; but how can ye professe that ye know God, whilst you are denying the light of his son within, in which the Father is revealed, and by which that that may be known of God is made manifest in man; or is there another way to come to the knowledge of God, then by his light which shines in the heart, and gives the light of the knowledge of the glory of God in the face of Jesus: Was not this the Apostles Doctrine, and the end of their Ministry, to turn people from darknesse to this light, that so they might come to know him in them who is the light of the world, for they who know him onely outwardly after the flesh, they murdered him in whom the fulness of Light, Life and power dwelt: because they knew him not that was  
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from the beginning, the word of life, the rock of ages, the bread that came down from heaven, the flesh that was meat indeed, and the blood that was drink indeed, they knew not, neither had they heard the voice of God, or seen his shape, at any time, for they were erred and gone forth from that which would have made him manifest, even the seed of that kingdome within them, which they were seeking in observations without, and in the Scripture without they did think to have eternal life; but unto him that was the life, of whom the Scripture testified they would not come, but stumbled at the stumbling stone: now ye that deny that Christ hath enlightened all men with a light sufficient to lead to salvation, whose faith is, that God hath appointed a certain number before the world was unto salvation, and unto them he affords grace sufficient to bring them to the end appointed them, and that all others are reprobated to destruction, and yet say, that God gives so much of his grace to them, as may leave them without excuse, and that may be sufficient to condemn but not to save them; notwithstanding, God declareth, That he wills not the death of him that dyeth, but rather that he would turn from his wickednesse and live, and that he hath given his Son a light into the world, that it through him might be saved, and that he would all men should be saved, and come to the knowledge of the truth, and that he is no respecter of persons; but though your faith doth stand in respect of persons, will you therefore make God to be like your selves, surely if you will but come down and own the wisdom of God, ye might in it see your Principles to be such that even strikes at the root of the Justice of God, limits his mercy, and makes him a respecter of persons, and therefore do I bear wit-

nels against it, and do affirm that Election and Reprobation is not in respect or relation to persons, but in the two seeds, between which God hath put enmity, there hath God past Election and Reprobation, and all men as they are in the fall in sin and transgression are under the curse and in the state of Reprobation, being joyned unto that seed where the curse and Reprobation is: therefore hath God in his love given his Son to redeem man out of that state, from under the power of the Serpent, again unto himself, and into his power and Dominion, who is the seed unto which the blessing is, and in whom the Election stands sure, unto as many as are in him, who is the light, and of whose fulness all have a measure, even of the grace, that brings salvation, which unto all hath appeared, and the grace of God is one, and is not divided, though some in their dark imagination distinguish between grace sufficient, and grace not sufficient, or saving grace, and preventing or restraining grace; but I say the grace of God is perfect, and the least measure thereof is sufficient to save to the uttermost all those that give up themselves to be led and guided by it, but the sloathfull servant hides his Lords Talent, and then complains of his Lord, but he receives his portion in utter darkness, whilst he that had improved his two talents, received his portion with him that had ten; and this I testify that it is onely by grace that salvation is wrought, and not by any thing of mans own, for where grace is truly owned, there self is as truly denied in all its willing & working; for when that is owned and joyned to, which is Gods power, then all mans work which he hath wrought, and all his fair buildings which he hath framed in self, in his own power and wisdom, though glorious in appearance, yet all must be pulled down and  
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an utter desolation must be known & witnessed of what; soever hath been done out of the grace, out of the light, out of the life and power of God: And therefore I say to you again, Be not deceived whilst you are saying others are deceived & deluded; ye who are joined in that you call Church-fellowship, by the outward form of washing, try your selves by the witnesses of God in your consciences, whether you are yet truly come to the fellowship of the Church that is in God, which is the pillar and ground of truth; and whether you have known the baptism which is by fire; and have you felt the flaming sword of the Lord killing the first nature in you, that which hath eaten the forbidden fruit, and hath had its life in the pride, pleasures lust, and vanities of the world? And have you known and felt the quickening power of the Lord God raising up a seed, and bringing forth a birth in you which is not of the world, but contrary thereunto? And are ye by it led forth of the world, out of the evil and vanities thereof, bearing the daily cross? Are you yet become as strange signs, wonders and gazing-stocks in the Earth? Or are you not still in the world, and joined with them in their ways of pride, pleasure and vanity, coveting to be rich in the things of this World, which can give no satisfaction to the soul? And are you yet come out of the customs and fashions of this world, such as are vain and idle, without any shew of purity or godliness, but manifest the heart unfavoury, and the tongue unbridled, yet are they covered with the name of civil things? And are you not in the customs of the world, in respecting of persons, and in bowing and bending to them, or rather to a spirit of pride in them, which seek the honor of man; and thereby is that nourished and strengthened which must be brought down,

down; and laid low, even the lofty looks of man; for there is nothing honourable in man but the image of God, and such as bears his image are humble, meek and lowly, and seeks not the honor of man; neither can such bow to that spirit of pride in any that seeks to be honored; and this custom is covered with the Name of civil respect, or civil curtesie or carriage, and the like; but the eye that is pure sees the root to be corrupt, and it no better then a custom of the Heathen, and their fashions and customs are vain; and where the pure life of God is witnessed, there the heathenish nature is slain, and the vanity is trodden under foot: Therefore I lay, Come all to the Witness of God, the light in every one of your consciences, where all may know and read their own conditions, and that none may take up a rest, and sit down at ease in a profession without the life; but that such as profess the Name of the Lord might know his power who makes the sinners in Zion afraid, and brings terror upon the hypocrites, and might know God to be a devouring fire, and everlasting burnings, in whose pure presence the workers of iniquity cannot stand nor abide to dwell, but such as have innocent hands and a pure heart: *Therefore let every one that nameth the name of the Lord, depart from iniquity.*

*Thomas Wight,*

### *Some Queries as followeth.*

**W**Hat command or commission have ye or any man to baptize with water from Christ, declared of in any Scripture, which command did not as wel extend unto Paul, (who was an Apostle) as to any of you?

*Whe-*

VWhether the outward washing with water, (which is but the shadow) and *John's* baptim; or the inward washing and cleansing by the spirit, (which is the baptism of Christ) which of these (*Isay*) is that one baptism which *Paul* wrote of? Or why writes he but of one there? If both must be continued? Whether such do truly discern the Lords body, eat his flesh, and drink his blood, who do imagine of the flesh, blood and bones of Christ as the Jews did? And whether that flesh which is meat indeed, and that blood which is drink indeed, be not spiritual, and that which quickeneth and nourisheth up to eternal life all those that feed thereon? And what then is the flesh that profiteth nothing? And what is that flesh after which Christ was once known, yet henceforth know we him so no more.

Now those whose mindes are not carnal, nor their eyes outward, which look not at things that are seen without, such onely see and know the things that are spiritual, the mysterie that hath been hid from ages, even the great mysterie of godliness, which is, God manifested in flesh, justified in spirit, seen of Angels, preached unto the Gentiles, believed on in the world, and received into glory.

Market-street the 4th. of  
the 5th. Month,  
1659.

T. W.

*The End.*



The first of these is the fact that the  
 human mind is not a blank slate, but is  
 filled with ideas and impressions from  
 the outside world. These ideas and  
 impressions are the raw material of  
 thought, and it is the function of the  
 mind to organize and interpret them.  
 This process of organization and  
 interpretation is what we call  
 thinking. It is the process by which  
 we make sense of the world around  
 us, and it is the process by which we  
 create our own reality.

The second of these is the fact that  
 the human mind is not a passive  
 receiver of information, but is an  
 active participant in the process of  
 knowing. We do not simply receive  
 information from the outside world; we  
 actively seek it out, and we actively  
 interpret it.

The End.

The following is a list of the books  
 which have been consulted in the  
 preparation of this work.